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The Perkins School *of* Theology

JOURNAL

Eastern Orthodox Churches in America . . . . . *William Warren Sweet*

Training the Supply Pastor . . . . . *A. W. Martin*

Far Crusaders . . . . . *Earl Marlatt*

SPRING NUMBER 1950
Southern Methodist University, Dallas

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THE PERKINS SCHOOL OF THEOLOGY JOURNAL

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The Perkins School of Theology Journal is edited for the alumni of the school and for the Methodist ministers of the South Central Jurisdiction. The Publications and Publicity Committee of the School of Theology is in charge of the project.

The Journal is published three times a year, during the Fall, Winter, and Spring Quarters, by the Perkins School of Theology, with the approval of The Board of Publications of Southern Methodist University.

The University Press in Dallas

Volume III SPRING NUMBER 1950 Number III

EASTERN ORTHODOX CHURCHES IN AMERICA

By WILLIAM WARREN SWEET

This article is a chapter from a revised and enlarged edition of THE STORY OF RELIGION IN AMERICA, *which Harper and Brothers will bring out in September. Dr. Sweet is Chairman of the faculty of Perkins School of Theology.*

THE EDITOR

REPRESENTATIVES of all the various branches of Eastern Orthodoxy have now been transplanted to American soil. The eastern Orthodox churches took on increased importance in the United States during, and following, World War II, and they now constitute a distinct religious group among the American churches. During the war the Eastern Orthodox people in the United States identified themselves with the American cause, and gave full support in the struggle against totalitarianism.

The oldest of the Orthodox churches in America is the Russian, which dates from the Russian occupation of Alaska. After some missionary work had been done among the natives, in 1792, the Russian Church sent a group of monks to Alaska with instructions to organize Christian work there. Two years later a bishop was consecrated for Alaska, but on his way out from Siberia he and his whole party were drowned. Not until 1840 was another bishop sent. Meanwhile, however, work had been carried on by the most important of the early Orthodox missionaries, the Rev. John Vaniamienoff, who had come out to Alaska in 1824. He invented an Aleutian alphabet, taught the natives to read, and translated the Bible and other books into native language. With the purchase of Alaska by the United States in 1867, a new period began in the mission work in Alaska. A bishop was appointed over all Russian Orthodox churches in America with his episcopal residence at Sitka, where a cathedral was erected. The Russians now began to move southward along the Pacific Coast and the church followed them. This led to the removal of the Episcopal See to San Francisco in 1872. The large immigration to the United States from eastern and southern Europe after 1880 resulted in the formation of Eastern Orthodox churches in the eastern part of the United States. This caused the transfer of the Episcopal See to New York and the creation of an archiepiscopal office with two suffragan bishops, one to supervise the work in Alaska, the other with his residence in Brooklyn, to have charge of the work in United States proper.

The Russian revolution of 1917 brought new and serious problems to the Russian church in America, which eventually led to its complete autonomy. Previous to the Revolution the American churches were under the Holy Synod of Russia, and they also received an annual allowance of

$77,850 from Russia for the maintenance of their work in America, besides an annual contribution of $1,481 for the carrying on of missionary work. This was now cut off. In 1919 the first general convention or *Sobor* of the American Russian church met in Pittsburgh, which now became the supreme agency for church administration in America. In the *Sobor* of 1924 the episcopal head of the Russian churches in America was given the title of "Metropolitan of All America and Canada." In 1940 there were nine Dioceses under his jurisdiction, with something near five hundred churches and more than 500,000 communicants. Attempts by a small group to tie up the Russian church in America to the so-called "Living Church" in Russia, which had been formed under Soviet direction, failed to gain any large support.

Ranking next to the Russian Orthodox church in America in point of numbers is the Greek Orthodox, which, according to the Federal census of Religious bodies in 1936, had 190,000 members. The first Greek church formed in America was that in New York in 1867, and other congregations were founded as immigration raised the number of Greeks in the United States. Unlike the Russian immigrants, who were largely laborers, the Greeks tended to establish small business enterprises in the cities, such as restaurants, candy stores and flower shops. Well supported Greek churches are now found in numerous large cities. In 1908 the Patriarchate of Constantinople assigned the jurisdiction of the Greek churches in America to the Holy Synod of Greece, with the understanding that they were to be formed into an American diocese. This, however, was delayed, due to the political upheavals in Greece after World War I and the fact that the American Greeks took sides in the political controversies going on in the Mother country. In 1921 Archbishop Meletios, who had been deposed as archbishop of Athens when King Constantine displaced Venizelos, now was the Patriarch of Constantinople took over the affairs in America, and in 1930 sent to the United States Metropolitan Damaskenos of Corinth to bring order out of chaos. This was successfully accomplished when the warring factions were united into a province under a Metropolitan, who as archbishop is now the recognized head of all the Greek churches in America.

Other Eastern Orthodox churches in America are the Serbian, the Syrian, the Roumanian, the Albanian, the Bulgarian and the Ukrainian. The Ukrainians were largely Uniates in their native land, that is, they gave allegiance to the Pope, who in turn allowed them to conduct the Mass in their own vernacular, and permitted their priests to marry. When the Ukrainians transplanted their churches to America the Roman hierarchy objected to their married priests, numbers of whom were suspended, and attempted to latinize their worship. This started a movement back to the Orthodox fold, resulting in the formation of the independent American organization of the Ukrainian church in America in 1927.

Another Uniat body which has broken away from the Roman Catholic Church in recent years is the "Carpatho-Russian Greek Catholic Orthodox Christian Church, U.S.A." They came from a region formerly a part of Hungary, and were Eastern Orthodox in their religion. They became Uniates under Roman Catholic domination in 1649. Rome conceded to them the retention of their eastern rites and their married clergy, as well as the election of their bishop, subject to the approval of Rome. When these Ruthenians, or Little Russians, came to the United States they began to revert to eastern Orthodoxy, and numerous congregations broke away from Roman control. This movement went forward until in 1937 these former Uniat churches began to take

steps for a permanent organization. They declared themselves independent and formed themselves into a self governing body. A bishop was elected and the following year he received consecration at the hands of the Patriarch of Constantinople.

The Roumanian church dates from 1918, with the erection of a diocese with headquarters at Youngstown, Ohio. This was later (1943) moved to Grass Lakes, Michigan. The president of the Roumanian council, the Very Rev. L. Mihaltian, gives the number of communicants in America at 80,000. The Serbian Orthodox churches in America were under the jurisdiction of Russia until 1921, when an independent Serbian diocese was formed and the first bishop for America appointed. The Syrian Antiochian church, like the Serbian, had been subject to Russia, but they too established an independent organization in 1927. In 1936 the first American Syrian Archbishop was consecrated by the Patriarch of Antioch with his archepiscopal residence in New York.

Besides the orthodox bodies noted above, there are three native American orthodox churches, all of which are attempting to make Eastern Orthodoxy attractive to native Americans and to integrate it "with American Christianity in general." The first of these bodies is the Holy Eastern Catholic and Apostolic Church; the second, the Holy Orthodox Church in America, and the third is the American Holy Orthodox Catholic Eastern Church. All of these bodies are of recent origin. The Holy Orthodox Church in America conducts its services in English.

Though hierarchial in their organization, all of the Eastern Orthodox bodies in the United States conduct their affairs on all levels — local, diocesan and national — democratically, and with a large degree of lay participation. In most cases the priests are chosen by the congregations. St. Mary's Russian Orthodox Church in Gary, Indiana, with a membership of some twelve hundred, furnishes an illustration. The congregation meets annually to elect a Committee of twelve members whose business it is to direct the business affairs of the Church for the year. The Committee must be approved by the Bishop. The priest and the president of this committee represent the congregation at all meetings of the diocese, as well as of the national body, the *Sobor.* The Greek Orthodox congregation in Gary carries on with much the same type of congregational participation.

Schools for the religious training of children have been set up by most, if not all, the eastern Orthodox bodies. The Greek church maintains by far the best educational program, which reaches a large proportion of the children. Most of the churches have church publications, some of which are national and others diocesian. The Russian Church publishes a monthly magazine in New York called the *Russian Orthodox American Messenger.* The Greek archdiocese publishes a biweekly called the *Orthodox Observer.* Most of the papers are bilingual. Some of the priests are well trained and are men of broad culture, most of whom were educated in the old world. Since the end of World War II several of the Protestant Theological Seminaries in the United States have established scholarships for Eastern Orthodox students studying for the priesthood. The Greeks particularly have taken advantage of these opportunities, which does not mean, however, that they are necessarily turning Protestant.

Though not a member of the Eastern Orthodox family of Churches, the Armenian or the Gregorian Church, shares with Eastern Orthodoxy certain characteristics and was transplanted to America in the flow of immigration from eastern Europe and Asia Minor in the latter years of the nineteenth and early years of the twentieth centuries. Due to several excellent

schools established by the American Presbyterians and Congregationalists in Asia Minor after the eighteen forties, numerous Armenian students began coming to America to further their education. As the persecutions and massacres of the Armenians continued the number of Armenians increased and in 1889 a bishop was sent from Constantinople and two years later the first Armenian church in the United States was erected in Worcester, Massachusetts. The greatly increased Armenian immigration following the massacres of 1894 led to consecration of a permanent bishop for America. The policy of extermination of the Armenians adopted by the Turkish government following the first World War in which a million and a half Armenians were slain, and 250,000 driven into the Arabian desert, aroused indignation among the American people and led to the formation of the Near East Relief and Americans became more and more aware of the Armenian people. In America many Armenians have gone into business and the professions; some have become teachers of distinction in our colleges, universities and theological seminaries.

In 1936, the last figures available, there were 37 Armenian churches in the United States with a membership of 18,787. The government of the Armenian Church is democratic, but at the same time it is strictly hierarchical. The Catolicos of Etchmiadzine in Armenia is the supreme head of the Armenian Church throughout the world, though the Armenian Church in America carries on with a large degree of independence. Several thousand American Armenians have joined Protestant churches, particularly the Congregational and the Presbyterian, but the great majority adhere to the ancient Gregorian or Armenian Church.

TRAINING THE SUPPLY PASTOR

By A. W. MARTIN

This timely article presents some of the problems confronting the Methodist Church in regard to doing something about the educational training of supply pastors. Professor Martin is in charge of the 1950 summer session of the school for supply pastors to be held here at Perkins School of Theology.

THE EDITOR

AMONG the problems confronting the Methodist Church, none is of greater significance than the training of supply pastors.

First, the supply pastor is *numerically significant.* According to Albert C. Hoover, director of the Statistical Office of the Methodist Church, the number of accepted supply pastors serving charges in the Methodist Church increased two and one-half times during the eight-year period ending in 1948 (Christian Advocate, January 13, 1949). During 1948, for example, the number of pastoral charges increased by 223, while the ministerial membership of Annual Conferences increased by only ten. As of August, 1948, 1,375 pastoral charges (approximately 34% of the total) in the South Central Jurisdiction were being served by supply pastors. Of this number, 229 were retired members of annual conferences, 488 were college or seminary students, and the remaining 658 were men who in the vast majority of instances had been unable to join an annual conference because they lacked the standard educational qualifications.

Second, the supply pastor *serves in strategically important areas.* He is almost without exception on the "cutting edge" of Methodism's far flung program. With population trends continuing toward the urban centers, the supply pastor is in a position to influence large numbers of laymen who ultimately become members and leaders in city churches.

At present, Methodist seminaries are producing scarcely more than enough Bachelor of Divinity graduates to provide replacements for retiring members of annual conferences. The prospects, therefore, of replacing supply pastors with seminary trained men in the immediate future is extremely remote. For better or worse, approximately one-third of the pastoral charges in Methodism will continue to be served by supply pastors for a long time to come.

Under Methodism's present educational standards, approximately fifty percent of the supply pastors cannot look forward to joining an annual conference. They are Methodism's "forgotten men," educationally speaking. Yet, the vast majority of them are doing a good job with the limited resources at their command and have no thought other than to give the remainder

of their lives in full time service to the Christian ministry.

The 1948 General Conference sensed in some degree the significance of the supply pastor in the total program of the church. In the following resolution it aimed at the praiseworthy goal of increasing educational opportunities for this group:

"In view of Methodism's growing appreciation of our opportunities in the rural field and the necessity to provide for adequate ministerial leadership for this important area, and in recognition of the problems involved in obtaining at this time a sufficient number of men with the highest academic skills who are ready to devote themselves to a rural ministry, we recommend that this General Conference direct the Commission on Ministerial Training, in conjunction with the Association of Methodist Theological Schools, the University Senate, and the Department of Town and Country Work of the Board of Missions and Church Extension, to establish special schools and/or courses for rural pastors, designed to make available to accepted supply pastors who are high school graduates and have a minimum of four consecutive years of full time experience and opportunity to complete sufficient education to meet the requirements set forth in the second special provision of Paragraph 323."

—Footnote to Par. 323, 1948 Discipline.

Thus far, little has been done to implement this resolution. In fact, since no provision was made by the General Conference for funds to cover the cost of this enterprise, it amounted to little more than an expression of good intentions.

Still another action of the 1948 General Conference focused attention upon the supply pastor's need for additional training. Withdrawal from the unordained supply pastor of the privilege of administering the Sacrament of the Lord's Supper within the bounds of his pastoral charge revealed the startling fact that hundreds of supply pastors had met all the requirements for ordination *except* the Conference Course of Study. According to the records of the Correspondence School of Perkins School of Theology, only twenty men completed as much as one full year of the Conference Course of Study in a recent twelve months' period.

In the light of all the many factors affecting the training of the supply pastor, there is obvious need for further experimentation. Faculty discussion of this problem in Perkins School of Theology has revealed both a deep concern for the more adequate training of this most important segment of the Methodist ministry and a strong conviction that the seminaries have a definite responsibility in the overall task of finding an adequate solution to the problems involved.

In the summer of 1948, Perkins School of Theology inaugurated a new and special type of school for Accepted Supply Pastors. Encouraged by generous financial grants for scholarships from the South Central Jurisdiction and Highland Park Methodist Church, Dallas, Texas, and with the approval of the General Commission on Ministerial Training the seminary planned a curriculum based on four terms of approximately five weeks duration, and including not only the material covered by the Conference Course of Study but additional subject matter of a more practical nature.

Fifty-nine students representing sixteen annual conferences enrolled in the 1948 session. Twenty-nine had less than a high school education. Ten others were high school graduates. The others, twenty in number, had had some college training.

Two terms are scheduled for the summer of 1950 with eight courses offered in

each term. Each student is expected to take four courses. Satisfactory completion of a term's work entitles the student to credit for one full year on the Course of Study for Accepted Supply Pastors.

The results thus far are extremely gratifying. The morale of the 1949 group was excellent. Practically everyone wants to return for the 1950 session.

While final judgment should be reserved until the 1950 session with its greatly expanded curriculum is a matter of history, yet sufficient data are at hand to warrant tentative conclusions regarding the contribution of this particular type of school to the problem of providing supply pastors with the best possible training. These tentative conclusions are:

1. *This school provides a term of sufficient length to insure creditable work.* Instructors have sufficient time, therefore, to plan and carry out various types of study projects. The students have time for the fellowship of dormitory life as well as the stimulating experiences of the class room. While absence of the students from their pastoral charges for four successive Sundays may appear at first thought to be a strong argument against this type of school, in reality this provision enables the student to gain helpful practical experience from direct contacts with local church situations in and around Dallas.

As a general rule, the supply pastor has had little opportunity for establishing systematic habits of study. This school is probably the only opportunity he will ever have to devote a solid block of time (approximately five weeks) to uninterrupted study under competent supervision. The cumulative effect of four terms of such study should prove most significant.

2. *The school simplifies greatly the Conference Course of Study requirements for the supply pastor.* It is not a short cut by any means. One hundred hours of class work plus many additional hours devoted to discussion groups, library assignments, and observation trips can hardly be labeled as an easy assignment when compared to a year of the Course of Study by traditional methods. What this type of school does is to provide the supply pastor with a definite and practical method of meeting the requirements of the Conference Course of Study. And since ordination is now a necessity for the administration of Sacrament of the Lord's Supper by the supply pastor, completion of the Course of Study at the earliest possible moment is a "must" for every unordained pastor.

3. *But most important of all, this type of school offers a curriculum planned to meet the needs of the untrained pastor.* It is not a refresher course for college and seminary students. Instead, it is designed to provide the supply pastor with a limited amount of the same type of educative experience that is now available for the student who is eligible for the course of study leading to the Bachelor of Divinity degree.

Four major areas of study are provided; namely, the Bible, Organization and Administration of the Local Church, Preaching, and History and Missions. Within this general framework, specific courses are planned to focus attention upon both the "content" and the "practical procedures" of the modern minister's task.

By way of summary: The supply pastor is a most significant factor in Methodism's total ministry to a confused and sinful world. Up to now, his training has been almost totally neglected. Perkins School of Theology offers a special five weeks' school, staffed by its regular faculty and supported by scholarships covering room, board, and travel expense as an example of serious experimentation in the Church's attack upon the total problem of providing supply pastors with the best possible training.

FAR CRUSADERS: MINISTERS' WEEK, 1950

By EARL MARLATT

Dr. Marlatt is professor of Philosophy of Religion and Homiletics

"This is our faith tremendous,
Our wild hope who shall scorn,
That in the name of Jesus
The world shall be reborn."

This quatrain from Vachel Lindsay's "Foreign Missions in Battle Array" might conceivably have been the text for Ministers' Week, 1950, at the Perkins School of Theology in Southern Methodist University. The Conference opened appropriately with President Umphrey Lee's moving tribute to Mrs. W. W. Fondren, whose late husband endowed the Fondren Lectureship thirty years ago as the first of his many benefactions, and hers, to Methodism and World Service.

"This elect lady," Dr. Lee said in presenting Mrs. Fondren at the first session of the Conference, "has given more than money to this institution and the Christian Church. She has contributed both by her gifts and her personal worth. We honor her tonight both for what she has done and what she is."

Mrs. Fondren responded with characteristic modesty and good humor. "I do not deserve this tribute," she said, "but I accept it happily for one who does, my late husband. I am here at all because I'm still a little girl at heart who likes to be where she belongs when the roll is called."

Mrs. Fondren had barely answered the roll-call when another of the faithful was called and presented by Dr. Lee to deliver the Fondren Lectures on Missions for 1950. He was Bishop Sante Uberto Barbieri, born in Italy but educated in Texas at Southern Methodist University, and now a Methodist Bishop "south of the border" at Buenos Aires, Argentina.

"I am honored and humbled," the Bishop said, "by the graciousness which has brought me back to my Alma Mater to deliver the now famous Fondren Lectures. Won't you consider them, please, the sincere expressions of a servant of Christ, who has been privileged to carry His teaching to the South American continent?"

With this so brief but so moving beginning Bishop Barbieri launched into his theme-lecture, "The Spirit of the Spanish Conquest with Its Continuation Today."

"History should be judged," he said, "not only by results but by intangibles. Were the motives of the Conquistadors humanitarian or imperialistic? Were they warrior-conquerors or missionaries?" Or, peradventure, did the sword and the Cross proceed together and fail, as they still do? These were the leading questions which Bishop Barbieri asked and answered in this and succeeding lectures intended to give "Glimpses into Spanish America" from the viewpoints of of Missions and World Service.

The profit-motive was there from the beginning, as the Bishop proved unquestionably in his earlier lectures: the Friars,

even, coveted gold for the Church and its missions in the New World. Eldorado — the fountain of youth and gold — was the goal of Friars and freebooters alike. And yet behind and beyond this greed for gold was an idealistic desire to advance the culture of Spain and the religion of Rome. Columbus incarnated all of these motives; he wanted to avenge the loss of the Holy Sepulcher to the Turks and, at the same time, to get gold enough to repay Spain for financing his adventure. His first island hopping projects were all in search of gold, which is mentioned fourteen times in his meager records.

But even here, as Bishop Barbieri pointed out, the bright adventure began to change. When the filibusterers failed to find the gold they sought the project was turned over to the Friars and the natives — mostly outcasts—who wanted not gold but freedom; this they finally won from the freebooters but not from the Friars. The Crusaders succeeded where the invaders failed. This is still the situation in Latin America.

"To conquer is one thing," the Bishop said; "to colonize is another." The freebooters conquered; the Friars colonized and here the idealistic motive triumphed over the imperialistic, the humanitarian over the economic. But not entirely; for souls are still sold for gold in so-called Christian countries. Cortez is still mightier than the Fair God in the "halls of Montezuma" and the Temples of Cuzco.

Later, as Bishop Barbieri showed in his concluding lectures, "the natives proved that they were human beings rather than beasts by accepting and appreciating Christian teaching and professing to make it their rule of life." The Friars were dead but their spirit went marching on. Faith found a freedom no gold could buy and no conqueror destroy. "Spain took more from the new continent than she gave" but left enough to enable conquered but awakened peoples to emancipate themselves and determine their own racial and religious destinies.

"The invaders were Crusaders, too," and that, at last, was their only victory. "The men on horseback can never stop long; they must ride on;" but the men with the Book abide until their work is done.

The Peyton Lecturer, provided annually by the gracious and charming Mrs. George Peyton of Mexia, Texas, was Dr. Charles R. Goff, pastor of the Chicago Temple. Admirably presented by Dean Eugene B. Hawk, whose administrative genius arranges and directs all the programs for Ministers' Week at Perkins, Dr. Goff set forth in his addresses the goal of far-crusading, or "The Object of Preaching," as he preferred to call it.

"Only when human nature knows itself," he said in his opening lecture, "whence it comes and whither it goes or ought to go, can it save itself and civilization." Regard for human nature is the first law of progress. Something of God is in every man; that's what makes all of us divine, or better, perhaps, human.

Dr. Goff showed memorably how Bishop Ambrose's humanity to man finally kindled the smouldering spark of divinity in Augustine's better nature and helped him to find his soul and sky again. "The little girl who sang, 'Tolle, lege, Tolle, lege,' merely pressed the button; it was Ambrose who rang the bell, because he had treated Augustine with kindliness, as if he were a human being."

In his concluding lecture Dr. Goff proved unforgettably that this "divinity in humankind" can still be redeeming in a new age of fear and cynicism. A Cross against a lowering sky may sometimes bring this revelation as the Cross on the Chicago Temple so often has for despairing human souls. Several times people have insisted, he said, that they saw a man on that Cross.

"Perhaps they did," Dr. Goff concluded; "who are we to say? In any case, make no mistake, Jesus is crucified again

every time we are false to the highest thing we know or forget the regard for human nature which the Master voiced when He said, 'What will a man give in exchange for his soul?' "

The Jackson lectures on the Bible were most capably presented by Dr. John Knox of Union Theological Seminary, New York City. With amazing insight and unfailing reverence he showed that preachers, missionaries, crusaders, are "not ministers alone but ministers of the Gospel; not interpreters alone but Messengers bringing news of grace, rebirth, and redemption." Historical method should give us not the sawdust of criticism but the still growing tree of life.

"Faith,"he said, "can no more determine the date and place of Jesus' birth than can patriotism fix the date and authorship of the Declaration of Independence;" nor can facts, however documented and demonstrated, blow the aura of divinity from the Bible or "the Word made flesh and dwelling among us" so that we can behold it with our senses, and with facts, figures, and faith, know it to be "full of grace and truth."

Curiously or miraculously, Bishop Barbieri used the same bright insight to reach the conclusion of the whole matter. In his last lecture he said with kindling conviction: "Under the spell of the scientific spirit of the last century and the religious teaching of William C. Morris, a missionary and latter-day St. Francis, the right to dissent has finally been allowed in Argentina. It has become freedom of religion except in public schools. One can now be born, married and buried without benefit of the Catholic Church." Religion has thus become a personal adventure determined by people rather than an institution. "God who gave us the faith has also given us the power to reason about it," to agree without arrogance and to disagree without rancor.

"Protestantism with a local flavor," Bishop Barbieri concluded with apostolic fervor in his voice and eyes, "is the supreme religious need of South America today. Evangelical Christianity must be presented to Spanish American countries without a foreign accent and without an un-Christian prejudice. It is our dearest dream that some of you will see Paul's vision and hear spirit-voices crying, 'Come over into South America and help us.' "

So did Ministers' Week, 1950, reach another Pentecostal peak like that remembered by the hymnist when he said:

And in that dawn the valiant
Went forth in fiery mail
To be God's far-crusaders
On quests that cannot fail.

ALUMNI NEWS

J. T. CARLYON, *Editor*

1924

Gaston Foote, pastor of Grace Church, Dayton, Ohio, wrote a suggestive article for the December *Pastor* under the caption, "Four Rules for Preaching." He insists that preaching should be "plain, personal, positive and purposeful."

1930

Cecil Peeples and Lon Morris College were rejoiced by a $27,350.00 luncheon sponsored by four generous laymen in the interest of this useful school. There will be a new home for the Dean and a modernized dormitory as a result.

1934

Lance Webb and his sacrificial congregation opened for use before Easter a lovely new sanctuary for the University Park Church. Additional educational facilities were also made available, so that this church takes its place among the best in the Conference. More than 2,000 members have been gathered here in less than ten years.

1938

Rufus Bivens has left an enviable record at St. Andrew's Church in Houston, Texas. Beginning with 15 members in 1944, the church membership has grown to 614, and the church buildings have been constructed at a value of $90,000.00. Rufus moved at Conference to the North Side Church.

Lee L. Bowles, after completing a beautiful new church in Tulsa, became pastor at Lindsay, Oklahoma. He delighted the Professor of Christian Doctrine recently with the asking of two difficult theological questions. Looks as if Lee is still studying along with pastoral duties.

Aln R. Reed is chaplain aboard U.S.S. General J. C. Breckenridge (AP176) and can be reached through the Fleet Post Office at San Francisco. He reports his latest activity as the organization of a "Sea-Going Sunday School." His ship is engaged in transporting Armed Services personnel and their families "to and from the island bases in the Pacific." Recently he entertained Bishop A. Frank Smith of the Houston Area at a luncheon in Hawaii.

1939

William D. Bray, working on his doctorate at the University of Chicago, has been made president of the New Testament Club. He announces a winter quarter series of papers to be given by representative scholars on "The Role of the Bible in Constructive Theology."

Jimmie Reeves, Chaplain, U.S.N., is at work on a special project at Columbia University and Union Theological Seminary. He expects to receive a Master's degree in Religious Education.

1940

Durwood Fleming believes in miracles. Starting from scratch four years ago, St. Luke's Church in River Oaks, Houston, Texas, has grown to a membership of 850, with an annual budget of $62,000.00. The congregation has given already $300,000.00 for the purchase of lots and the erection of a beautiful church building. The church program will have 13 acres in which to develop.

Clyde Thomas was written up recently in *The Christian Evangel* of Malakoff, Texas. He is in his second year at Hughes Springs and is praised especially for his weekday program, which includes Hobby Night. Woodcraft, leathercraft, the making of airplanes, and orchestra practice, etc., utilize many people who would otherwise never come to be at home in the church fellowship.

1941

Robert Goodrich has added to an otherwise busy church program a television service, which is surely one of the first, if not the very first, television religious program in this part of the Southwest. First Church, Dallas, is increasingly taking the place of leadership in spiritual matters for which it was destined.

1942

Ed Mathison has the unusual distinction of preaching in the church once served by his father, L. H. Mathison, at Tenison Memorial, Mount Pleasant, Texas. Twenty-five years have intervened and the church has grown with the county seat town in which it is located. A new and modern educational building adds to the facilities. Mount Pleasant boasts the largest asphalt plant in America.

1943

Fred Marsh, solo flyer for Uncle Sam, has come to earth. He was married in February of 1950. After three years of leadership at Bellaire Church, Houston, his congregation numbers 450 members and boasts a lovely sanctuary, a converted army chapel.

The Irving Smiths, back from Cuba, have been revelling in the cooler weather in Wetumka, Oklahoma. They report especial enjoyment of autumn, "brilliant leaves, brisk air and warm sunshine, picking up pecans and hickory nuts, hunting quail, and just tramping through the nearby woods for the sheer joy of it."

1944

Lamar Clark, in addition to serving as pastor, with a lovely educational building, has taken on the task of teaching negro preachers who meet him every Friday at Texas College in Tyler. He is leading them in the study of Homiletics and Church Administration.

Rung Nease, pastor of the Wesley Church in Houston, with his wife Delana, is happy with the advent of Miss Ramona Joy, who arrived at the parsonage February 26, 1950.

1945

Wayne Reynolds is suffering growing pains, along with his church and community, as the Grapevine Dam nears completion. 1,400 housing units recently started will greatly augment the constituency. He thinks Grapevine may become the fisherman's paradise for the Conference.

Poe Williams and his aggressive church broke ground on January 8, 1950, for a new sanctuary to cost $125,000.00. In the first 17 months of the new pastorate at Odessa, Texas, some 115 new members were received, making a total of 1,800 in this "oil booming town of West Texas." The new building will be modified Gothic in style.

1946

John Weslay Hardt, who is finishing six years of service at Pleasant Retreat Church, near Tyler, Texas, has edited a book of sermons in honor of Dr. Robert C. Goodrich, Sr. The work was a labor of love, subsidized financially by the preachers of the Tyler District. Dr. Goodrich retired from the District and from the itinerant ministry at last year's session of his conference.

Nick Kupferle, Jr., after finishing his residence work for the doctorate, became assistant to the President at Southwestern University at Georgetown, Texas. Nicholas Kupferle III was born in Fort Worth, November 20, 1949.

1947

C. Herman Murph believes in the Parable of the Talents. So he distributed $1,000.00 to his congregation on Feb. 4, 1950, expecting that each talent will be returned ten-

fold. This is in the interest of a new sanctuary at the San Pedro Church, San Antonio, Texas. Ground was broken on Palm Sunday for the edifice.

1948

L. B. Broach, Associate Pastor at Marvin Church, Tyler, Texas, is developing his own programs for the Opaque Projector. He is fortunate to have the co-operation of the Fair Foundation of Tyler, which is giving needed aid to the cultivation of audio-visual programs for religious purposes.

1949

Carrol D. McLaughlin received his Elder's orders at the June session of the Kansas Conference. He lives in Sedan, Kansas.

H. Armin Moellering, pastor of Grace Evangelical Lutheran Church in Palisades Park, New Jersey, has matriculated at Columbia University, looking toward the doctorate. He is concentrating on Patristic Greek and Latin, with some study of New Testament Greek in Union Theological Seminary.

Gordon Patterson writes a newsy letter from Townsend, Montana, where he is serving as pastor of The Broadway County Parish. Besides the major points of Townsend and East Helena, he preaches at Radersburg, a gold mining center, and at Toston. After six months in Montana, he confesses, "I already feel like a native son and plan to spend all my ministry in Montana." The thermometer stood at 20 below zero as he wrote.

Clarence Snelling is the only eligible bachelor in the New Orleans District. He has a new charge, a new car, a new house, but no wife! His address is Lutcher, Louisiana.

Harry Walz has moved to Preston, Kansas, to serve the Preston-Iuka congregations.

(The editor would greatly appreciate personal reports of the alumni concerning their families and their work).

VISITING PROFESSORS

The Perkins School of Theology has two visiting professors on the campus for the Spring Quarter. Robert Guy McCutchan, hymnologist, writer, and lecturer on sacred music, is teaching two courses in the field of church music. Dr. McCutchan is known to most of us as editor of the Methodist Hymnal, and as a member of the General Conference Committee on Ritual and Orders of Service, in addition to our acquaintance with him through his books.

Dr. McCutchan has received a number of honorary degrees. In 1935 he received the degree, Doctor of Sacred Music, from Southern Methodist University.

Dr. David Lefkowitz, Rabbi Emeritus of Temple Emanu-El of Dallas, is presenting a course on Contemporary Judaism during the Spring Quarter. He is discussing the social, economic, and religious developments of Jews and Judaism of the modern period, the new wave of emigration of the Jewish people from Europe, Africa, and Asia, and their settlement in other lands, especially in the newly established Israel. For the better understanding of modern Judaism, a series of introductory studies is being presented by him on Talmudic, Medieval, and later Judaism up to the beginning of the 19th century.

Dr. Lefkowitz's theological studies were pursued at the Hebrew Union College, and he was ordained as Rabbi in 1900, later receiving the D.D. from the same institution. Southern Methodist University granted him the honorary degree of LL.D. He has lectured at many universities under the auspices of the Jewish Chautauqua; among others, at the University of Michigan and the University of Virginia. For 19 years he was presented over Station WFAA on Sunday mornings for radio services and sermons.

THE EDITOR.

BOOK REVIEWS

FRED D. GEALY, *Editor*

THE GROUNDWORK OF THE GOSPELS

By R. O. P. Taylor. Oxford: Basil Blackwell, 1946. viii + 151 pp. $2.50.

In a compact, well-written little book the late Vicar of Ringwood, Hants, startles us into wakefulness by leading us off the beaten paths in the study of Gospel origins. This does not mean that he is bringing out of his treasury things that are altogether new, or that his conclusions are altogether liberal; for in some instances he is amazingly conservative. But it does mean that he is independent. Many conclusions of New Testament scholarship leave him unconvinced; often he assumes as true that which the leading scholars either question or deny, often he denies what has long been held as established truth. In the present book he opens up a question which has been considered all but closed. Without agreeing with all the author's views it may yet be said that he writes with appeal, and those who are tired of threshing old straw will in all likelihood find something here to catch the imagination.

While the author makes no studied reference to form-criticism he is evidently at pains to meet the form-critics on their own ground and to refute conclusions which have led to such wide-spread skepticism concerning Jesus. The main point he seeks to make is this: that in our Greek gospels we may very well have the original words of Jesus. To support this position he assumes the universality of the Greek language, holds that Jesus knew it from childhood, spoke it fluently, and could hardly have used any other, especially in his ministry to the lost sheep of the house of Israel. Then Jesus did not teach in Aramic and the gospel story was not translated into Greek with an inevitable obscuring of thought and loss of meaning.

As a further and necessary support of his view Professor Taylor stresses the remarkable preservation of the tradition, due, not to written records which are supposed to be unchanging, but to the reliability of eye-witnesses and the accuracy of memory. As against the current idea it is not in written work that truth is best preserved; rather it is in the memory of men, memory disciplined in precision. In early Christian times, and before, there was a class of men trained to carry the religious traditions in an exact memory. Mark was such a man. From Peter, the eyewitness, he got the story word for word and passed it on in short episodic units, called CHREIA. There is no reason to assume that any great length of time elapsed between Peter's witness and the writing of the Gospel of Mark; indeed the writing of the Gospel "may have happened very close to the resurrection itself."

One of the most interesting sections in the book is chapter 10, which deals with Greek forms of instruction. Here we find a splendid treatment of the CHREIA, which, in its technical significance, is defined as "A concise and shrewd (statement of) a recollection, referred to some particular person." Mark is made up of 52 or 53 of these units.

The last 35 pages of the book are given over to a collection of detached papers, the subjects of which are: The Paraclete, The Accuser, and Outsiders.

It would be helpful if the book had been supplied with an index.

WESLEY C. DAVIS.

Jesus, Son of Man

By George S. Duncan. New York and Dallas: The Macmillan Company, 1949, xvi + 290 pages. $3.50.

Principal George S. Duncan, for more than a quarter of a century Professor of Biblical Criticism at the University of St. Andrews, is no stranger to Americans. Some twenty years ago he wrote an able defense of Deissmann's theory that Paul wrote his "prison epistles" from Ephesus rather than from Rome *(St. Paul's Ephesian Ministry)*; more recently he wrote the commentary on Galatians in the Moffatt series.

In the present book Professor Duncan deals with the mission, message, method, and pre-eminently with the person of Jesus. The book is not a life of Jesus but, as the subtitle indicates, is a collection of "studies contributory to a modern portrait." The book itself is divided into three sections: The Historical Problem, The Person of Jesus, and Jesus and the Church. In the first of these divisions the author defines the task, warns against certain dangers, and calls attention to certain dominant ideas in the message of Jesus which stand out as land-marks and serve as a background for the study. In the second section, which constitutes the heart of the book and calls for more detailed consideration, he grapples with the Christological problem. In the third division, following out the conclusions he has reached in section two, he deals in a moving way with Jesus in his relation to the church.

In dealing with the person of Jesus Professor Duncan quite naturally begins with a consideration of the titles which were applied to him. In the beginning each of these titles had its own peculiar and particular significance, but in the course of time the coalescing process, which had begun long before Jesus' time and which was furthered by him and his followers, had blurred the distinctions. It is true that after his death the followers of Jesus attributed the Messiahship to him, and not without reason, even though he never called himself Messiah, and never encouraged others to do so. But how does Jesus think of himself in his relation to God? He was the Son of God, by which is meant a relationship more or less spiritual in character, a type of relationship which is to be extended to others as they come to share his spirit. This term, however, was rather infrequently used by Jesus; the title which he most frequently employed in reference to himself was "Son of Man." Professor Duncan takes issue with Professor Manson, who holds that the significance of the term for Jesus must be read in the light of Daniel's usage; we must trace Jesus' use of the term, says Duncan, beyond Daniel and Enoch and must interpret it in line with Israel's faith in the purpose of God and the centrality of man in that purpose. Not Daniel but Ezekiel gives us the clue to Jesus' understanding of the term. "It is in the light of Ezekiel's reminders of the way in which God deals with man—lifting him up from the ground, making known to him His will, filling him with His Spirit, and commissioning him to be His servant for the establishment of His kingdom throughout the whole creation—that we ought to seek to interpret the thoughts of Jesus regarding the Son of Man." The two foci around which all the ministry and all the teaching of Jesus revolved are to be found in "God" and "man." It is in and through man that God's purpose for his creation is to be advanced. While there were some Jews who could conceive of the triumph of God only through the intervention of a Messiah, there were others for whom the Hope found expression in the expectation of a Man in whom God's purposes for mankind and for the world should be fulfilled; and a perfected Man implies a perfected People. Thus, in applying the term "Son of Man" to himself Jesus was stressing his uniqueness in the sense that he was the one through whom God's purpose for the world was to be effected, and at the same time emphasizing his unity with the human race in that as men came to share his Spirit they are brought into the family of God.

This is a book well worth having. It is not beyond criticism. Occasionally Professor Duncan's interpretations are out of harmony one with another; occasionally his

views do not seem to harmonize with those of Jesus. But the reverent spirit in which this study is carried through must commend itself to all.

Wesley C. Davis.

The Man From Nazareth

By Harry Emerson Fosdick. New York: Harper and Brothers, 1949. $3.00.

This book is not in the strict sense of the word a life of Jesus. On the basis of the available data it is not difficult to reconstruct, in a fragmentary sort of way, the story of Jesus, though the sincere biographer always wonders to what extent his picture has been colored by the interpretations in which the data is framed. But to get back to the interpretations to the uninterpreted personality is well nigh impossible; this is evidenced by the fact that those who have sought to do so have usually seen what they brought eyes to see. Dr. Fosdick makes no such "direct" approach; his is the "indirect" method of approach, by which is meant the attempt to put one's self along with, or in the place of, the contemporaries of Jesus, and to look at him through their eyes.

As seen by his contemporaries what kind of person was this Man from Nazareth? Because "the common people heard him gladly" we are not to infer that his ministry met altogether with sympathetic or even forbearing response; for there were those who misunderstood him, who took him to be a miracle-man, or who hated him because he opposed their hypocrisy and sham and stood in the way of their selfishness and self-seeking. But those who were driven by a sense of need — the poor, the humble, the dispossessed — and who were attracted by his kindness and his hard-hitting vigor of speech saw him as the destroyer of separating walls, and his religion as characterized by inwardness and love.

Dr. Fosdick's primary interest is in the personality of Jesus. What bound the early Christians together was loyalty to a personality. "It was not a formal creed nor an ethical code but a Man they believed in. He was to them that most powerful force in human experience, an incarnation, embodying and revealing in his own person the truths he represented." As "they began by asking, Who is he? and answering in terms of the mental categories they had inherited," so do we. "For the deep and abiding needs of men, in the twentieth century as in the first, call for a living, personal revelation and symbol of God, for pardon, power, faith in divine purpose and courage in serving it, for inward peace, a cause worth ultimate self-sacrifice, and for hope here and hereafter. The process which started in the experience of the first disciples has proved to be endless; man's profoundest spiritual wants finding their satisfaction in this Eternal Contemporary, with the question rising, Who is he?"

Wesley C. Davis.

The Jesus of the Parables

By Charles W. F. Smith. Philadelphia: The Westminster Press, 1948. 308 pp. $3.00.

The Rector of St. Andrew's Episcopal Church, Wellesley, Massachusetts, here presents a picture of Jesus derived from a study of the parables. The major portion of the book is taken up with principles and illustrations of what the author considers to be the correct way to study the parables, and the portrait of Jesus emerges only in the last chapter.

The study is thoroughly done. Mr. Smith rightly holds that we often miss the point of the parables because we allegorize them, or use them as illustrations to illumine some theological position which may be totally alien to the thinking of Jesus. We cannot understand the parables unless we set them in that politically and religiously unsettled day in which Jesus carried on his ministry, and see them as instruments of warfare by which he brought men face to face with desperate issues and forced them to make a decision. The parables therefore must be read in connection with his death and resurrection; it was his use of this weapon "that precipitated a series of critical developments which inevitably led to the cross;" and it was the resurrection which made possible and inevitable another type of interpreta-

tion. What was originally addressed to the Jews was now universalized and individualized and applied to the Christian church.

In chapters three through seven the parables are classified and analyzed. Interpretative additions are printed in italics.

The resultant picture of Jesus may be set forth in a single paragraph: "For in the parables Jesus appears as no Eastern sage or objective moralist, but as the Initiator of God's new age and the Agent of his purpose. He is not the kindly advocate of brotherly love, but the revealer of the dreadful love of God and the awe of the divine mercy. He is no passive victim of circumstance or preordained plan, but the active doer of God's perfect will in the face of scorn, opposition, and death, fearless in his consistency and consistent in his fearlessness. He is no Jewish prophet, not even the greatest, but the Servant of the Lord: Israel, the true Israel, incarnate. Not merely prophecy is fulfilled in him, but the purposes of God which had come to but faltering fulfillment in the history of his people. And equally he is the Church, for we are of the Church only when we are in him and he in us.

Wesley C. Davis.

Drawing-Room Conversion

A Sociological Account of the Oxford Group Movement. By Allan W. Eister. Durham: Duke University Press, 1950. xiv + 236 pp. $3.50.

Our time is characterized by the appearance of many religious groups outside the regular channels of institutional religion. Most of these groups are self-conscious, partially withdrawn, and are usually called "sects." Less often, there appears a movement which has no membership requirements and remains within the regularly organized denominations but has its own distinctive emphasis. The most familiar of these "cults" within the twentieth century has been the Oxford Group Movement, initiated by Frank Buchman in the early 1920's. It is about this group, variously called the Oxford Group Movement, Buchmanism, the First Century Christian Fellowship, and Moral Rearmament (MRA), that Dr. Eister, now assistant professor of Sociology at Southern Methodist University, has written.

What was the purpose of these Groups? Dr. Eister answers this question in this way: "It was to 'change lives,' to spread a gospel and to share a type of experience which those who had had it felt was incomparable and had to be experienced in order to be known — or at least appreciated." It emphasized personal evangelism, and guidance in daily living. Its group meetings were a little like Quaker meetings, perhaps more like the early Methodist class meetings. In drawing rooms, fashionable country estates, and more modest urban apartments, men and women, the old and the young, confessed their sins and sought the guidance of God for personal and social living. Large mass meetings were held, especially in the period just preceding the Second World War. A great "rising tide" of spiritual concern seemed to be gripping the country around the slogan, "moral rearmament." For a time it looked as if the Oxford Group Movement might bring on an evangelical revival of the upper and middle classes. But a tendency to question the war effort, and the subsequent illness of Frank Buchman and his withdrawal to Europe, have, at least for the time being, decreased the influence of the movement. Perhaps, says Dr. Eister, it will die as it was born — gradually, finally ceasing to exist not because anyone destroys it but because it dies of itself.

Dr. Eister does not attempt to evaluate the religious significance of the movement. He cites the approbation of such religious leaders as Henry P. Van Dusen, of Union Theological Seminary, and Samuel M. Shoemaker, Jr., rector of Calvary Episcopal Church in New York City, at whose church the New York offices of the Movement were at one time housed. Later, however, Shoemaker withdrew his support. Dr. Eister also indicates the criticisms which many have brought against the Movement: it was concerned primarily with the upper classes; it had no basic concern for society, only for the individual; it tended to excesses in confession, and so on. Sociologically, perhaps

its weakest point lay in its very nature. It developed no institutional life. Methodism, for example, might well be thought of today as an earlier "Oxford Movement" (the first in a series, including the Newman Movement of the nineteenth century) had Wesley not almost unwillingly provided the basis for the institutional growth of Methodism.

Yet who can determine the values stemming from the Oxford Group Movement? No one can ever evaluate the results of changed lives. Further, its emphasis was on personal, lay, visitation evangelism, and this evangelism must have met a need, else it would not have swept the nation. Methodism increased its emphasis on lay evangelism only a few years ago. Now we are engaged in a great inter-denominational emphasis on lay evangelism. Did the Oxford Group Movement help produce this? Who can say? Reading Dr. Eister's book reminds one of the striking similarities between the Oxford Group emphasis and the emphasis which institutional Protestantism is making a decade later.

Sociologically, the most satisfying portion of Dr. Eister's study is his discussion of the meaning of "cult" and "sect." Religiously, the most challenging is his description of the loyalty and devotion of those whose lives were changed through the influence of the Movement. Popularly speaking, the events connected with the rise and progress of the Movement make interesting reading. Dr. Eister has made a helpful contribution to our understanding of this twentieth century phenomenon of religious awakening. A more extensive consideration of social forces which led to the Movement would have added to the usefulness of the study. Religious leaders, regardless of their disagreements with the Movement, ought to read the book to gain insight into the modern meaning of Jesus' statement, "The harvest truly is plenteous, but the laborers are few . . ." The harvest must have been there, else the Movement would not have had the success which it enjoyed. The laborers have now increased with the emphasis on lay evangelism, and perhaps the Oxford Group Movement ought to be given part of the credit for this modern emphasis within institutional Protestantism which is taking the good news into homes and offices throughout our nation.

HOWARD GRIMES

PSYCHOLOGY AND RELIGION FOR EVERYDAY LIVING

By Charles T. Holman. New York: The Macmillan Company, 1949. 178 pp. $2.50.

"This book is intended," writes the author in the preface, "to indicate how an understanding of ourselves and of the resources inherent in religious faith may assist us in achieving a full, rich and liberated life." The book succeeds remarkably well in fulfilling that purpose. It is not a psychology *of* religion; rather, it is a simple, nontechnical presentation of psychological insights that are of help to normal people in facing such common problems as worry, inferiority feelings, periods of depression, and fear.

No startling solutions are offered to any of life's problems. Yet the emphasis is wholesome and helpful. Dynamic psychology can offer help to people, thinks Dr. Holman, but a creative, healthy religious faith is the only factor that can make life complete. Two chapters which are concerned more with theology than with psychology are especially fruitful reading: chapter twelve which discusses among other things the value of a sense of guilt, and the final chapter, "Where Religion Goes Beyond Reason." We need clear thinking about religion, Dr. Holman insists. Yet this is not enough: "An experience of religion cannot be fully explained by setting forth the ideas which are involved in it, nor even by a logical or physical analysis of that experience."

One should not go to this book expecting a profound treatise either in psychology or theology. He can expect help for himself, help in dealing with others, and, incidentally, some good preaching material.

HOWARD GRIMES.

Christianity and Civilization

By Emil Brunner. New York: Charles Scribner's Sons, 2 Volumes. Vol. I, 1948, 172 pp., and Vol. I, 1949, 147 pp. $5.00.

These two volumes comprise the Gifford Lectures given by Professor Brunner in 1947 and 1948. They deal with a topic in which thoughtful men of this age are profoundly interested — that of the meaning and nature of civilization. Professor Brunner intends to approach this problem from the standpoint of Christianity. All civilizations have some sort of spiritual or religious suppositions, and he seeks to present the Christian presuppositions (which are called the *Foundations* and are contained in Volume I) and then to show their applications to a civilization or culture (which are called *Specific Problems* and are contained in Volume II).

Mr. Brunner claims that the Christian is *given* a knowledge of God through a personal encounter, and through the insight thus attained he is enabled to see in the Bible and the historical Christian community the *Foundations* here described. These are portrayed rather than defended. They consist of the belief that this world, both man and nature, are real, but derivatively so from God who is their Sustainer and Creator. It seems as if the presentation then runs somewhat as follows: that world-truths and "dogma" truths, temporal events and progress, empirical meaning and human reason, human freedom and creativity, justice and human personality are all values provided they are under the obedience of a God of love. He argues, for example, that if creativity is made an end in itself it will lead to each "creator" doing as he pleases; but that if subsumed under the will of God it is good.

It seems to this reader that exactly the same procedure is followed in Volume II with respect to the specific problems of culture. The topics discussed are Technics, Science, Tradition, Education, Work, Art, Wealth, Law, and Power. We are told that these things are not *ipso facto* Christian; that they have certain laws, standards, and values of their own; but that they become truly valuable only under the guidance of Christianity, and that the Christian should seek them.

Any criticism of these books is diffiicult since the *Preface* states that they contain a presentation rather than argument. It may be said, however, that they are remarkably well written, that they emphasize the duty of the Christian to be an active participant in the affairs of this world and to find value therein. About all of the "neo-orthodoxy" emphasized here is that Christianity is theistic, not merely immanent. To those who are already Christians the presentation ought to be persuasive and useful; to those who are not the difficulty will lie in the lack of a criterion for distinguishing ultimate truths and values (those that are God's) from the empirical and worldly ones (those that are ours). It is not enough merely to condemn or even to show the weaknesses of an empirical religion (even a Christian one) or philosophy or culture; the real task is to exhibit (both in theory and in application) *how* empirical data and values are inevitably dependent upon the *Foundations*. This Professor Brunner does not attempt to do.

W. B. Mahan,
Professor of Philosophy,
Southern Methodist University.

The Forming of an American Tradition, A Re-examination of Colonial Presbyterianism.

By Leonard J. Trinterud. Philadelphia: The Westminster Press, 1949. 352 pp. $6.50.

This is the best study of Colonial Presbyterianism which has appeared thus far. Dr. Trinterud has presented a thorough and scholarly work, and has made skillful use of original sources which have never before been fully utilized. The book is an important contribution to church history in general, and to Presbyterian history in particular.

The colonial church had a stormy time. From without it was beset with "poverty, hardship, suffering, disease, bereavements, Indian wars, sudden death." And from with-

in it was threatened by an inadequate ministry, by loyalty to old world traditions, by a cold ecclesiasticism, and by bitter controversy and divisions. That it survived these things and continued to grow in numbers and in spiritual power is proof of its divine character.

This book is more than factual history. It is a romance. It is a thrilling tale of "the forming on a frontier of a Church, within a new nation, and out of a clergy and a people emigrating from various homelands traditionally hostile toward each other." Dr. Trinterud has written with understanding and with dramatic force. This reviewer commends the book to all lovers of history, and to all who seek fresh courage to pursue the work of God in these troublous times.

William M. Elliott, Jr.,
Highland Park Presbyterian Church,
Dallas.

The Jews From Cyrus to Herod

By Norman H. Snaith. Wallington, Surrey: The Religious Education Press, 1949, 208 pp. 6 shillings.

Readers of the Journal will remember Dr. Snaith as the able Oxford Scholar and leader in British Methodism, who taught Old Testament in Perkins School of Theology last summer. This new book, written in part while the author was at Perkins, is readable, dependable, and scholarly. It is one of the Gateway series on Religious Knowledge, and as such opens more than one gate, and does so adequately. The author does not claim to be exhaustive in this study. However, his book does much more than explore the field. It is far from being a superficial study of the period of history covered, or a hurried interpretation of the religious beliefs in their rise and development during the course of that history. This book makes demands upon the mind and claims the confidence of the heart and will. It begets a deep interest in the life and progress of a people: their history and their religious beliefs. Too, there are fair and fine insights into other great religions of the world in their contact with the Hebrew people, as well as the bearing of all this on the thought and life prevalent today.

As suggested by its title, this book presents the history of the Jews over a period of more than 500 years. Obviously the sources for this history are many and at points conflicting. All the sources, therefore, cannot be in the right. The author, however, is more than familiar with his sources; he knows how to relate them to each other, and from this evaluation, to present with confidence the credible history and thinking of the Jewish people over the extended and confused period under consideration. Dr. Snaith does not discard a source on all matters because it is faulty at one point. Rather, he allows the source its own say, even when that which is said cannot be trusted. He evaluates instead of manipulating his data. To cover this extended period, to present its life and interpret its thought, in so brief a compass is difficult, but the author does so successfully and with judgment.

Part one is concerned with the life of the Jews over the period considered, their history, the change and turn of events, whether peaceful or turbulent. To this end there are chapters on: Cyrus, Persia, Alexander the Great, Ptolemy and Seleucus, Palestine under the Seleucids, High Priest and King, and Herod and Rome.

The second part of the book deals with the customs and thought of the Jews for the period presented, their religious development furnishing the base about which these center. This origin, growth, and interplay of ideas comes to the fore in chapters on the Restoration, Separatism, Glorious Future, Messiah, Life after Death, Demons and Angels, the Law, Wisdom, Logos, Temple and Synagogue, Pharisees, Sadducees, and Essenes. The List of Kings and the Time Chart at the close of the book serve to simplify and make real the content embodied in its eighteen chapters. The book is intended for the average reader, and is suited thereto, but it would be a pity if it were overlooked by the scholar and the theological student.

J. H. Hicks.

Toward a Reborn Church

By Walter Horton. Harper and Brothers, 1949. $1.50.

The sub-title of this volume — *A Review and Forecast of the Ecumenical Movement* — indicates its contents, whereas the title — *Toward a Reborn Church* — points to its genius. The author, Dr. Walter Marshall Horton, Professor of Systematic Theology in the Oberlin Graduate School of Religion, has been an active leader in the Ecumenical Movement almost from its beginning.

In content this is a history and explanation of the Ecumenical Movement, and because of the author's long association with the cause, it becomes in measure an autobiography. After an introductory statement in which he outlines the general scope and meaning of the Movement, Dr. Horton gives a chapter to each of the three experiences out of which the World Council of Churches emerged. These are (1) the World Missionary Conference, meeting at Edinburgh in 1910; (2) the World Conference on Life and Work, at Stockholm, 1925; and (3) the World Conference on Faith and Order, at Lausanne, in 1927. The first of these provided means for the Churches to come together in a discussion of their common missionary aims; the second opened up avenues through which the religious bodies might "work" together; while in the third their delegates talked together about the "faiths" of the Churches. The fourth chapter gives a most personal and interesting analysis of the actual working of the Amsterdam meeting of the World Council of Churches, in which was set up the general organization through which this Ecumenical Movement may function. The fifth and sixth chapters speak (1) of "next steps toward Christian unity," and (2) "a reborn Church in a Disordered World." The appeal throughout the volume is not first of all for a "united" Church, but for a "reborn" Church.

The volume is made up largely of the material delivered in the second series of the William Henry Hoover Lectureship on Christian Unity, at the Disciples Divinity House, the University of Chicago, in 1948.

Robert W. Goodloe.

Jonathan Edwards

By Perry Miller. New York: William Sloane Associates, 1949. xv + *348 pp. $3.50.*

This is really a great book. Its quality fully justifies its recent selection by the Andover Newton Theological Seminary faculty as one of a small number of books published during 1949 appraised as real contributions to the parish minister.

The author explains in the Foreword that the real life of Jonathan Edwards was the life of his mind. By design, therefore, the book focuses upon the drama of his ideas, restricting the external biography to basic essentials. Miller believes that Edwards was one of America's five or six major artists, and that he worked with theological ideas as others worked with poems and novels. "Theology was Edwards' medium, as blank verse was Milton's." Edwards treated the topics of the will, sin, and virtue in as scholarly a way as Augustine, Aquinas, or Pascal, and treated them not as problems of dogma, but of life. Miller's conclusion is that our own age has hardly caught up with Edwards psychologically in relation to theological thinking.

The book is a stimulating narrative of Newton's and Locke's influence on Edwards, of Edwards as a preacher in Boston, of the story of Edwards' research into the psychology of conversion, and of his troubles with his congregation, along with his experiences preaching to the Indians.

Miller's interpretation of Edwards jars one out of any simple categorical thinking he may have previously indulged in about Edwards as a thinker or preacher. When discussing Edwards as a revivalist, Miller states that Edwards worked by conscious design. He believed that Edwards scientifically and deliberately committed Puritanism to a pure passion of the senses, and that the terror he imparted was the terror of modern man, the terror of insecurity. "Were Edwards only a shouting evangelist who drummed up hysteria with hell-fire and brimstone, he would pertain to social history along with Asbury and Peter Cartwright, but not to literature and not to philosophy . . . Far from being street-corner evangelism, Ed-

wards' sermons are immense and concentrated efforts . . . They are, we may say, explorations of the meanings of meaning."

While the author recognizes Edwards' greatness, the book is by no means limited to praise, for Miller states in regard to Edwards' "vehicle," the terror of insecurity, that he did incalculable harm by putting this tool into the hands of those who were both crude and ignorant.

Whether or not one agrees with Miller's conclusions, he will be stirred by the story told in this book.

T. H. Marsh.

Drinking's Not the Problem

By Charles Clapp, Jr. New York: Thomas Y. Crowell Company, 1949. 179 pp. $2.50.

This book is not for full-fledged alcoholics, but for potential alcoholics, with the hope that it will be a "preventive" influence rather than an "arrestive" one. The author was formerly an alcoholic and he draws heavily on his experience for illustrative material.

Drinking is not the potential alcoholic's real problem; rather, drinking is a symptom of something else that is wrong. With some the real trouble may lie in home surroundings, such as parent trouble, divorce, or marriage; with others the trouble may be in their work, or personal handicaps. Any maladjustment may result in a potential alcoholic becoming a real one.

As an alcoholic, the author had to first of all find a faith and a belief in something before he could make any progress in recovery, and he believes this must be the starting point for most alcoholics. Potential alcoholics live in progressively smaller pastures with increasingly higher fences, and in order to free themselves must do the creative things they have always wanted to do but have not done. Small creative urges should be encouraged and followed, and satisfactions will result which gradually tear down high fences. *The Care and Feeding of Hobby Horses,* by E. E. Calkins, is recommended reading for stirring latent creative urges.

The latter part of the book gives the philosophy back of the various organized agencies which deal with alcoholics, and finally, relates a number of case histories of alcoholics who were able to leave their "small pastures." The final bit of advice is to repeat over and over the thought that "I have within me the power to become the sort of person God created me to be."

T. H. Marsh.

Literature and Theology in Colonial New England

By Kenneth B. Murdock. Cambridge: Harvard University Press, 1949. 235 pp. $4.00.

A scholarly and rare investigation of the theology of a section of the United States done by a gifted literary man. Dr. Murdock is Francis Lee Higginson Professor of English Literature at Harvard University.

It is rather surprising to read that in the era of the colonists, "In seventy years they made Boston second only to London in the English-speaking world as a center for the publishing and marketing of books." There is a high challenge for the modern preacher in the statement concerning the Puritans that "The work of the best writers in Colonial New England shows that they wanted to write well as one way of serving God, and reflects both their zeal and their concern for fundamental stylistic values."

The author's fine interest in the cause of religion and of its worthy expression is well expressed in the closing sentence of the book. "Nor will artists fail today if matured and religious principles and heartfelt aspiration of a society call down upon them once more to dedicate their best talents to the service of a noble faith."

James T. Carlyon.

Introduction to Comparative Mysticism

By Jacques de Marquette. New York: The Philosophical Library, 1949. 229 pp. $3.75.

Originally prepared for the Lowell Lectureship in Boston, these chapters have been rewritten in light of criticism and sug-

gestions from audiences. They have been made quite readable for all interested persons, surprisingly clear, especially in reference to the mysticisms of the Orient. Mysticism appears in some form among every people and at every stage of the development of man's religion. Mysticism is defined in a general way as dealing "with the attempt to reach, while still alive in this world, a knowledge and experience of the next world promised by the teachings of religion, and generally held to be experienced after death only."

The practical value of the study is believed by the author to be very real and rich. "Thus the study of various mystic schools strengthens the challenge of mysticism to all thoughtful people. It shows that definitely each one of us has in the secret chamber of his heart a mysterious window which can introduce him to a new and altogether different aspect of life, in a new realm of existence. Its knowledge, far from impoverishing human life, enriches it with almost infinite perspectives of immense world-embracing and world-transcending possibilities, while it helps to soothe and relieve earthly ills and sufferings."

Dr. Marquette reminds us that spasmodic or faint mystical experiences scarce deserve the name of mysticism and pleads for the return of this type of religion as the very heart of Christianity. "Paradoxically, religion has never exercised as small an influence in modern countries as since it has been professing to consider the shaping of world affairs as one of its main functions."

J. T. Carlyon.

Psychotherapy and a Christian View of Man

By David E. Roberts, New York, Charles Scribner's Sons, 1950. 161 pp. $3.00.

Surely a tract for the times. Dr. Roberts is first a theologian, professor of Philosophy of Religion and Systematic Theology at Union Theological Seminary in New York City. But he has been deeply interested in Psychotherapy for many years, as evidenced by his work with the Council for the Clinical Training of Theological Students. These two deep interests meet in the pages of this readable and valuable study. We have waited all too long for the friendly cooperation of theologians and psychiatrists. They have a common concern with Man and with the healing of his ills; they must have the best possible understanding of the nature of that Man.

The fact of sin must be recognized, but its treatment must accord with truth about the nature and remedy. Much of Christian doctrine needs to be restudied at this central point. "The helplessness to which the doctrine of sin calls attention has far too often been conceived in such a way that the doctrine condemns, as an effort on man's part to save himself, what is really indispensable to man's 'being himself.' Despite its acceptance of the goodness of creation, Christian theology has frequently allowed the doctrine of sin virtually to obliterate the first affirmation. The result is that one scolds himself, not merely for ego-centricity, but for being a self; he condemns not merely sexual excesses, but sexuality itself; he feels guilty, not merely for grasping at power unduly, but for asserting and maintaining his own existence at all." This single quotation reveals the deep purpose of Dr. Roberts to bring both theologians and therapists to a truer understanding of human life.

The book can be read by any intelligent layman, as well as by the trained minister. It is a good antidote to the pessimistic theology which threatens to dominate our Evangelical Churches.

J. T. Carlyon.

Personalities in Social Reform

By G. Bromley Oxnam. New York, Nashville and Dallas: Abingdon-Cokesbury Press, 1950. 176 pp. $2.00.

From such widely separated projects as harnessing a river in the United States to freeing a nation on the other side of the globe, Bishop Oxnam has gathered material for his study of six personalities in social reform: Beatrice and Sidney Webb, Walter Rauschenbusch, David E. Lilienthal, Mohandas K. Ghandi, and Albert Schweitzer.

His choice of such diverse personalities must have been deliberate: he wanted to show that reform and change come from many sources. The Webbs, of course, were avowed Socialists. Rauschenbusch was primarily an evangelist who insisted on conversion not only of the individual but also of the social order. Lilienthal, says Bishop Oxnam, is one of the great exponents of democracy of the "grass roots" variety. The work of Ghandi is too well known to need comment. Bishop Oxnam justifies his inclusion of Albert Schweitzer on the basis of his influence on the society of the heart of Africa.

Many people will not find Bishop Oxnam's emphasis to their liking. In days when "liberalism" in social thinking is often identified with extreme socialism, or even Communism, it is not always popular to point out the necessity for social reform, or to describe those who have been responsible for it. The section on Rauschenbusch is especially inspiring, however, and the summaries regarding both Ghandi and Schweitzer are helpful. The book will be interesting reading for those concerned with the social issues which we are facing today.

HOWARD GRIMES.

THE PLACE OF RELIGION IN PUBLIC SCHOOLS

By Virgil Henry. New York: Harper and Brothers, 1950. 164 pp. $2.50.

One hears much today about the secularization of American life. Often the public schools are considered partly to blame for this state. Public school people, quite rightly, refuse to accept complete responsibility for this secularization of education. How can the schools teach anything about religion when there is such a diversity of belief among religious people? If churches could agree on what religious emphasis should be made in the schools, then the schools could discharge this responsibility. Yet the possibility of any general agreement on matters of sectarian religion is remote today, in spite of the ecumenical emphasis in world Christianity.

What can the schools do, then? If they follow Dr. Henry's suggestions they can do a great deal. Taking his cue from the report of the Committee on Religion and Education of the American Council on Education, published in pamphlet form in 1947 under the title, "The Relation of Religion to Public Education," Dr. Henry has presented the principles and the techniques whereby communities may include the "objective" teaching of religion in public schools.

Documenting his study with examples from school practice throughout the United States, Dr. Henry has shown how the ideas of religion may be made an integral part of the teaching of literature, the social studies, the physical and biological sciences, music, art, and drama; and how the library may co-operate in the plan. By talking about the place that the Bible, the Church, and religious ideas have in these areas of thought, the growing boy and girl is acquainted with the place of religion in life. No attempt is made to indoctrinate or to present a personal faith, but a basis *is* laid upon which the church can build. Dr. Henry recognizes the difficulties in carrying out such a teaching program and carefully and thoughtfully deals with each one of them.

This book is an invaluable aid to public school people who want to work on this problem, to community groups and to Boards of Education who are concerned with it. It is a "must" for any minister who wants to be informed or to interest and inform others about the possibilities. It should be a challenge for many groups to do something to combat the rise of secularism instead of talking about it. It is what its subtitle states — "a handbook to guide communities."

HOWARD GRIMES.

THE CHURCH AND THE SOCIAL ORDER

A Historical Sketch. By S. L. Greenslade. London: SCM Press, Ltd. New York: The Macmillan Company, 1949. 128 pp. $1.75.

This is a book for which there has long been a need: a brief history of the church and its relation to society. A discussion of the position of Christianity before the Edict of Milan is followed by a consideration of the changes which Constantine's recognition of Christianity brought about. The influence

of the Church on society gradually increased until by the thirteenth century " . . . over a large part of Europe, something like a homogeneous Christendom had been established, in which the Church was so completely engaged in the life of society that it must take much of the credit and much of the blame for the ideals and practices of the age."

With the coming of the Renaissance, this "synthesis" of Church and society was broken, and the Medieval concept of Christendom began to change. From then on, in Protestant countries at least, the Church has had a less direct influence. This has varied between the indirect influence of the Wesleyan movement and the direct efforts of the Christian Socialists of the mid-nineteenth century. Mr. Greenslade's study is concluded with a consideration of the nineteenth century in England, and this book needs to be followed by a reading of May's *Protestant Churches and Industrial America.*

One penetrating comment which pertains to conditions throughout the world today is found on page 120: "Whereas in the nineteenth century the Church helped, if tardily, to correct an excessive individualism, a chief social function of Christianity will now be to safeguard the individual."

HOWARD GRIMES.

THE BHAGAVADGITA

With an Introductory Essay, Sanskrit Text, English Translation and Notes. By S. Radhakrishnan. New York: Harper and Brothers, 1948. 388 pp. $3.50.

THE UPANISHADS

Volume One: Katha, Isa, Kena, and Mundaka. Translation and Notes. By Swami Nikhilananda. New York: Harper and Brothers, 1949. 319 pp. $3.50.

"I must say in all humility," once wrote Mahatma Gandhi, "that Hinduism, as I know it, entirely satisfies my soul, fills my whole being, and I find a solace in the *Bhagavadgita* and *Upanishads* that I miss even in the Sermon on the Mount. Not that I do not prize the ideal presented therein, not that some of the precious teachings in the Sermon on the Mount have not left a deep impression upon me, but I must confess to you that when doubts haunt me, when disappointments stare me in the face, and when I see not one trace of light on the horizon I turn to the *Bhagavadgita* and find a verse to comfort me; and I immediately begin to smile in the midst of overwhelming sorrow. My life has been full of external tragedies and, if they have not left any visible and indelible effect on me, I owe it to the teaching of the *Bhagavadgita.*"

It is these two Hindu scriptures that are being offered to English readers in new translations with commentary by two of the most distinguished living Hindu writers and scholars. Mikhilananda has concluded that the concepts derived from the ancient Greek, Semitic, and Egyptian civilizations are no longer able to support the newest revelations of thought, and that if India should be allowed to supply the needed metaphysical clue, a great spiritual renaissance, "far more important than the earlier awakening that resulted from the contact, five hundred years ago, with the culture of the Hellenic world," might take place.

Radhakrishnan's work is learned and devout, as are all his writings. It is still true that the best rendering of the *Gita* for beginners is the Sir Edwin Arnold translation, which is "acceptable to all but those who are scrupulous about scholarly accuracy." But after Arnold, then Radhakrishnan with notes.

FRED D. GEALY.

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CHRISTIANITY AND CIVILIZATION, *Emil Brunner.*

JUSTICE AND THE SOCIAL ORDER, *Emil Brunner.*

HOW TO BUILD UP YOUR CHURCH SCHOOL, *Weldon Crossland.*

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